

All were one, as a flock of sheep or birds is a perfect piece of unity, but the unity of Americans must be the oneness of truth and deed. Despotism, custom and ignorance cannot any longer cement the public. It must move toward a unity of thought.

The Great Religious Army.

As church people we are compelled to admit the existence of a religious army that is not with us. It is not a visible, definite army that one may count, but it is real, for in France it came forward a few years ago and demanded a reform in literature. It asked that all young literary men should aim at higher ethics, should fly from sensualism to spirituality. It came to the legislatures of England and America and passed laws against corrupt letters and corrupt art. It came to the old drama and purified the text. It came to the theater and persuaded it to become a higher form of art or amusement. The organized religion had some part in some of these reforms, but a large part of the impulse came from the men and women who believe only in God and in a good and happy humanity.

There is no need to inquire where lies the greater blame for that separation which we see between Christianity and science and Christianity and literature. A great duty rests upon each party.

There are unclassified Christians and moralists who have been so long absent from the church that they no longer know what it is saying or doing for the age. Full of old estimates of pulpit and pew and full of prejudices that perhaps were formulated by Thomas Paine, they have little conception of the new surrounding facts of religion. It is possible for literary men and artists and men of science to become the importunate victims of self conceit. Each profession is liable to make its own self the center of the world.

Too Many Formalities.

It is against the fame of the church that it has been often an ironlike organism, as heartless as the army of a Hannibal. It is now questioned whether Christ ever contemplated a definite church. He may have had in mind only a band of brothers marching to immortality through fields of common duty and along paths of peace. In his own person and lifetime his ecclesia ran along like a science, a truth, rather than like an attacking army or an ambitious state—moved not like an Alexander, but like a literature or a civilization. He wore no sword and made no resistance. He attempted to persuade the sinful to sin no more. If he contemplated an organized church, it was to be founded upon the basis of the word "Seek ye God's kingdom and his righteousness, and all earthly things will come also to reward the search."

Are we to suppose that Christ founded the Roman and Protestant churches of the sixteenth century? Have we lost our reason? Have we never read the life of Jesus? What would Christ do were he here? No one can answer except in the terms which the passing age lays upon the lips. The new age seems to say: "He would make God, ethics and benevolence a large part of the course of study in all the schools of the whole nation. He would not be the state, not the force of jail or fagot. He would build up a mental and spiritual power that would mold the nation into beauty. He would gather all upright, religious lives into one multitude and erase the lines that divide Jew from Christian, heretic from Protestant. He would not teach a creed as narrow as

that of Calvin or Leo X, but rather one as wide as that of the poets and philosophers, a religion which would advance like the morning sunlight out upon its wide errand from continent to continent and from home to home. He would lead the pious minds outside and inside the church into a perfect unity, for brick and marble would not make the house of the Lord. He would lead all enlightened, upright lives out to a happy labor in the great fields of duty, and with them hand in hand he would crowd the nation onward in a grand career and would hurry private life along to its greatest culture and greatest happiness."

Un-Christian Christians.

A man may be a lifelong member of the most orthodox church in Christendom and never miss a communion or a prayer meeting; if he is mean, selfish and careless of the world's condition, he is no Christian; while, on the other hand, a man may not be a communicant and even not much of a churchgoer, and yet if he spends his whole life for others he is so much like Christ I shall call him a Christian. I do not depreciate a public profession of Christ in the ordinary church modes, but I believe that the grandest profession of the religion of Christ is that Christlike, self denying charity which finds its chief pleasure in ministering to the woes and brightening the lives of our fellow men.

These lines describe the feelings and actions of a Christian:

Best is the man whose softening heart
Feels all another's pain,
To whom the supplicating eye
Was never raised in vain.

Whose breast expands with generous warmth,
A stranger's woes to feel,
And bleeds in pity o'er the wound
He wants the power to heal.

To gentle offices of love
His feet are never slow;
He views, through Mercy's melting eye,
A brother in a foe.

MADISON C. PETERS.

People's Clubs.

Under existing social conditions the saloon supplies a popular want, and the masses will stand by the saloon, though it is their worst enemy, until they are provided with some counter attraction. The establishment of people's clubs, saloons without liquor, after the fashion of the coffee houses in England, or the People's palace in London, would in a measure at least counteract the saloon influence.

Men want to go somewhere when the day's work is done. The saloons are attractive, many of them being invested with all the attractions which the wealth of brewers, who own most of them, can give them. The church must establish houses that beat the public houses. Marble and glass, drapery and pictures, music and games are not the devil's any more than they are ours. The people will have some retreat besides the boarding house or tenement dens, and if the church won't furnish them a place to go to the devil will.

MADISON C. PETERS.

The Cultivation of Manners.

Manners are acquired by cultivation and practice. Politeness cannot be learned by studying books on etiquette, for the effect of such study will be to concentrate attention upon yourself, whereas the essence of true courtesy consists in thinking of others instead of self. A noble bearing is bred in years, not moments. A good manner is not something that can be put on and off as occasion requires. He who "can be a gentleman if he wants to be" never wants to be anything else.

THE DRINK HABIT GROWING.

Methods Suggested to Combat the Power of the Rum Fiend.

No careful observer can well doubt that the drink habit is on the increase. This is certainly true of social drinking. Families entirely abstemious 10 years ago now think nothing of having wine at dinner. This custom, which seemed at one time to have died out almost entirely, has been generally revived, at least in the northern states. The saloon evil has also grown to tremendous proportions. Our consumption of beer and ale is something terrible to contemplate. Unfortunately it is not attended with much less serious consequences than the use of distilled liquors, nor does it seem to have sensibly diminished the consumption of the more fiery potations. The condition of the temperance cause has been anything but encouraging for the past three or four years, and the outlook is certainly not bright.

Many who contemplate the prevalence of the increasing drink habit and the apparent failure of legislative attempts to check it are discouraged and do not know what to do. What is the cause of the apparent retrogression? All possible schemes have been tried, and none of them has proved permanently successful. What shall be done to rescue the country from the avalanche of evil and woe? And to what reason shall we assign the apparent decadence of the cause of temperance?

The foundation for prohibition must be laid by what is known as the educational method, in right opinion and right practice. The old fashioned educational methods have been too much overlooked. They must be taken up again and prosecuted with all the vigor that characterized the temperance movement of half a century ago. The saloon is among us. The drink habit is strong upon our people. We must wrestle with the evil in the same way that the church wrestles with the problem of sin. This educational method has both a reformatory and a preventive aspect. We must train the youth to right ideas and right habits. We must arouse those who are in danger and know it not. We must rescue those who have gone far enough to see ruin before them.

This must be done by the temperance evangelist in temperance meetings and by temperance organizations. Many and many an earnest temperance advocate has been heard to say within the past 10 years that we are now beyond moral suasion and must put our hope in legal suasion. This is a great mistake, and the sooner temperance men and women awake to the fact the better. We must appeal to the hearts and consciences and minds of the people. We must induce men to shun the saloon and abolish the sideboard. We must have total abstinence before we can have prohibition, and total abstinence is only to be secured by moral suasion.—New York Independent.

Is Temperance Retrogressing?

Let us face facts without flinching. At present the liquor traffic laughs us to scorn as long as our efforts are not directed to keep people from buying and drinking intoxicants. The old drink customs are stealing back again. A generation is growing up without much instruction in the A B C of total abstinence. Temperance organizations decrease in numbers, and too many pulpits are silent or only speak out in cheap and easy denunciations of the accursed dram dens. A reform that will

not learn by sore experience and which throws aside the weapons with which it once gained victories is doomed to failure. We never shall conquer at the ballot box until we have conquered the voters by arguments and persuasion. We never can stop the sale of intoxicants until more check is put to drinking them. God never means that a great moral warfare against a colossal sin shall be shirked by his people and turned over to tender mercies of political strategists. Our great reform has reached a crisis, and without mutual recrimination let us grasp afresh the weapons that once did splendid execution and in God's name and God's strength close up our ranks in united onset against the foe.—Rev. Dr. Cuyler.

When Drinking Is a Vice.

Beginning to drink is generally a vice. Sometimes, however, it is not. Sometimes a man becomes an inebriate because liquor is prescribed for him as medicine. Children are made to be inebriates or have inebriety thrust upon them by large quantities of liquor given them as a remedy, or simply to quiet them. Beginning to drink is a vice only when a person knowingly takes liquor when he is not yet an inebriate and knows nothing about the craving for liquor which belongs to the disease of inebriety.—Exchange.

Killed While Drunk.

A man aged 21 was instantly killed by a New York Central belt line train at Troy recently. He was intoxicated and failed to heed the warning whistle of the engineer. The body was horribly mangled, the upper portion of the head being cut off.

Satan's Wants.

Johnson, the drunkard, is dying today,
With traces of sin on his face.
He'll be missed at the club, at the bar, at the play.
Wanted—a boy for his place.

Simmons, the gambler, was killed in a fight.
He died without pardon or grace.
Some one must train for his burden and blight
Wanted—a boy for his place.

The scoffer, the convict, the idler, the thief,
Are lost, and without any noise
Make it known that there come to my instant relief
Some thousand or more of the boys.

Boys from the fireside, boys from the farm,
Boys from the home and the school,
Come, leave your misgivings, there can be no harm
Where "drink and be merry's" the rule.

Wanted—for every lost servant of mine,
Some one to live without grace,
Some one to die without pardon divine.
Will you be the boy for the place? —Voice.

Youthful Drunkards.

One painful revelation which accounts of intemperance in the country put before us deserves special mention. Intemperance, we have to learn, has invaded the ranks of youth and has not paused even in the presence of womanhood. What will the future be if minors—boys and girls—are taught to be drunkards, and women in whose keeping the purity and the happiness of our homes must ever remain begin to love the poisoned draft? Seven thousand youths under the age of 20, some even under 10, annually arrested in Chicago, the very great majority of cases being for drunkenness or for offenses in which they indulge after getting drunk. A number of those are young girls. Among the arrests for drunkenness in cities women are sometimes as many as one-fifth of the total number. The home saloons, too, furnish their female drunkards, and these are seldom arrested.—Archbishop Ireland.